

CHRISTIAN TELESCOPE.

VOL. I.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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At No. 8, North Main-Street, near the Market, and
in the office formerly occupied by the Eagle Insurance Co.—Rev. DAVID PICKERING, Editor.

REPLY TO "POLEMIKOS."

(CONCLUDED.)

POLEMIKOS informs us that "civilized nations in all ages have found it necessary to establish A RELIGION, and their uniform policy has been to inculcate a belief in a future life of retribution," on account of the *frailties* of human nature: and thinks that the *principles* men *profess*, have a powerful influence upon their conduct. We grant that such has been the policy of human governments: But what has been the uniform effect of such a policy? Has it not transformed thousands, who possessed a stronger desire for the favour of government, than they did for the charms of virtue, into the most detestable hypocrites? Has not such a policy given rise to all those bloody persecutions which have disgraced the christian name! and has not the belief of future endless torment characterized the profession of all who have been engaged in such abominable cruelties? Look at the history of those nations where a religion has been established by government, and you will find it in multiplied instances a history of *persecution, cruelty and blood!* In a word, the establishing of such a religious code by any government, is the strongest evidence of human frailty and weakness that can be given, since it authorizes the most unrighteous oppression of the rights of conscience, under the sanctimonious name of religion.

Our correspondent is of opinion, that "in the heathen mythology, was included a *system* of future rewards and punishments, and that the religion of Paul contained this system in effect, and continued it under another form."

The conclusion, therefore, follows, that the doctrine inculcated by St. Paul, and that of the heathen mythology, were in substance the same, differing only in name and form. Had St. Paul been sensible that such was the fact, he might have spared himself both the labour and peril of attempting any reform, since it is unwise to differ merely on account of names. And had the heathens themselves supposed that he was teaching their doctrine, it can hardly be supposed that his labours would have created any alarm in their minds for the safety or credit of their religious institutions! In order to justify the deceptions practised by the heathen philosophers, in keeping the multitude ignorant of their real views, POLEMIKOS has told us that *the Universalists believe that the Messiah adopted the same policy, and declined preaching their doctrine to his disciples, alledging as a reason that they "could not bear it."* But this charge is wholly gratuitous. Universalists, on the contrary, believe and maintain,

that Christ taught this doctrine to his disciples, and that it was taught by the apostles and their successors. We are not disposed to attribute this misrepresentation to any design in our correspondent, but to mistake: The universalists have represented the Saviour as communicating his truth to his disciples by degrees, as their minds were expanded to receive it, upon the same principle that instruction is communicated to the youthful mind in any wholesome and useful science. They reason upon the simple fact, that it would be unwise to give a child, for solution, a problem in Euclid, before he became acquainted with the preceding useful rules, which would be indispensable to such solution. In the same manner we are to understand our Saviour to his disciples, "I have many things to say to you, but ye cannot bear them yet." Not, "I have many truths which I intend never to impart!"

Again, he asserts "that the Saviour knew," and that it "is plain to the experience of every man, that it is *fear alone*, which prevents men from committing crimes." Now admitting this statement, (for it is nothing but bare assertion) it follows, that *gratitude and love* have no connexion with *moral virtue*—That the *goodness* of God never *leads to repentance*—That the Saviour of the world practised a most shameful deception, when he urged as a motive to repentance, "the kingdom of heaven is at hand!" That the apostle was either unpardonably ignorant or deceptive, when he said, "we love God because he first loved us!" In short, this statement is as destitute of reality, as it is of *reason* and *evidence* for its support. And we may with propriety suggest to our assailant, that if he has spoken in this instance, the language of his feelings, or of his experience, we should be unwilling to tempt his virtue, lest its sovereign defence (*"fear alone"*) should fail him in an unlucky hour!

As to "a God whose only attributes are Love and Mercy," we know of no such being; nor did we ever understand that such a being was the object of christian homage. It is, however, possible that some adventurous spirit has represented the Deity as possessing no other attributes, merely as an offset for the strenuous efforts of modern Theologians to rob the character of Jehovah of these amiable perfections: and if so, we sincerely hope the experiment will succeed, so far as to give these perfections a conspicuous place in the divine character, for the rational and devout contemplation of all.

In the next paragraph of our correspondent, there appears to be a contradiction to the former, of language, if not of sense. He first tells us that "it is not enough to say that the *universalist from principle* does not find himself more inclined to vicious propensities from a belief in his creed than any other," and the reason he assigns is, that "all sectaries" affirm the same of theirs; and then adds, "the candid avowal of Christian experience is as good testimony in one case as another: These cases are parallel; no art or ingenuity can evade it. If the

internal evidence of the universalist proves that the doctrine has no licentious tendency, the testimony on the other hand is equally conclusive that the punishment here is not sufficient." From this language, I think the unprejudiced reader must conclude that POLEMIKOS means to allow that the *experience* and *internal evidence* of the universalists, is equal in authority to the *experience* and *internal evidence* of their opposers. If this was his intention, (which appears perfectly obvious) then he has decided that all the experience and evidence with which he has amused us, proves just nothing! But he has before contradicted all this by roundly asserting that it is plain to the experience of every man, that "*fear alone*" deters men from vice? and thus condemning universalism as licentious in its tendency!

To gratify our opponent, we will admit, for a moment, what he so artfully labours to establish; namely, that universalism is a very licentious doctrine.

Now we ask, are they *more licentious* in their conduct than those who believe in the doctrine of endless misery? Are they worse neighbours? Are they not as just in their dealings? Are they not as charitable to the poor, according to their means? If you answer these questions in the negative, you will compel us to offer you the opportunity of comparing characters. If you answer them in the affirmative, you tacitly acknowledge that the universalists are more deserving than their opposers, since, according to your own argument, they must constantly resist the licentious influence of the doctrine which they firmly believe, and are deprived at the same time of the beneficial influence of that *fear*, which you say *alone* prevents men from committing crimes. We are inclined to reason a little with POLEMIKOS by way of inquiry. Do the opposers of universalism expect to be punished eternally in the future world, or do they expect to be exonerated and made happy? They undoubtedly expect happiness. Do they expect to be punished sufficiently in this world for their sins? Our correspondent tells us that they do not. Then pray, where are they to be punished for their sins? for if they are not punished in this world, nor in a future state, it is evident they do not expect to be punished at all! We leave you, therefore, to judge whether their doctrine is not, virtually, a license to sin, with impunity. And it is no solution of our inquiries, to be told that they believe in endless misery for their *neighbours*.

The acknowledgment of men, that they do not deserve, (*merit*) the blessings which they enjoy, is simply a confession of the liberality of divine Providence. No man has, or can merit the light of the sun, the changes of the seasons, the gift of reason, or the grace which is revealed in the gospel of Christ, or those early promises of universal blessing in the seed of Abraham: But they may be said to deserve all the punishment of their vices, and the reward of

all their virtues. If any man seriously thinks that he does not receive as much punishment as he merits, it by no means proves the fact: Let him wait the result of experience, and we are persuaded that he will in time be satisfied of the correctness of Solomon's decision; "the righteous shall be recompensed in the earth, much more the wicked and the sinner." So far as the expectation of punishment tends to deter men from vice, the experience of all ages proves, that the nearer it is placed in prospect, the more salutary is the effect. But if the *evil day* be *put far away*, it loses most of its influence: and if any means can be found to escape the punishment of actual sin, it loses *all* its influence.

POLEMIKOS inquires, "if we allow the second coming (i. e. of Christ) to be past, what has it effected? Has the general result been compatible with the impressions made on the mind by a perusal of the New-Testament, in which the important consequences of that day are delineated?"

He seems to be fully aware that the evidences of his second advent's being past, are sufficiently clear to establish the fact, and therefore proposes his inquiries—first, *what has it effected?* we answer—just what the Saviour intended it should effect, from the time of his advent to the present moment. And we think that *the general result*, thus far, has been perfectly equal to the *impressions* which the *New-Testament* would be calculated to inspire; but by no means *compatible* with the traditions which we have imbibed by catechetical instructions. And if our correspondent will carefully peruse the 24th chapter of St. Matthew, where the Saviour speaks of his *second coming*, and the calamities which should come on the unbelieving multitude, and compare this prophecy of Christ with the history of its fulfilment, by Josephus, we think his mind will be fully satisfied upon this important subject.

As to his farther inquiries in this paragraph, we reply in general terms:—The government of God is always the same; justice the same, and the design of punishment the same: But divine wisdom employs different means in punishing transgressors.—Should *Polemikos* think it expedient to embody, in a brief form, any distinct objections to our views on this subject, we shall give them a candid perusal, and he may expect to hear from us again.

Lastly—*Polemikos* concludes, that in case our doctrine should *prevail*, and mankind should "be satisfied that the second advent of Christ is past, and that the present is the state of rewards and punishments; we could have no hope that the storms which have agitated Christendom for so many centuries would ever be hushed, or peace resume her universal empire over the world."

We will not attempt to express our astonishment at this conclusion, for it would be in vain: But we will submit a few remarks for the consideration of our correspondent, and close this reply.

As evidence that the second advent of Christ is past, we invite our correspondent to read the following testimonies: St. Matt. x. 23. "When they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come. Chap. xxiv. 30, 34. "And then shall appear the sign of the Son of man in heaven; and then shall all the

tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Verily I say unto you, this generation shall not pass, till all these things be fulfilled." To the same purpose see St. Mark, xiii. 26, 30. and St. Luke, xxi. 27, 32, 33.

As evidence that the *reward* of human action is in this world, you may consider the following declarations of Christ—Rev. xxii. 12. "And behold I come quickly: and my reward is with me, to give every man according as his work shall be." St. Matt. xvi. 27, 28. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." We consider these testimonies as ample proof of the sentiments which so much alarm the fears of *Polemikos*, for the peace and welfare of man; and which, he tells us, if they were to be generally believed, the *storms* of discord would never cease! or in other words, if the world should become believers in these *truths*, and thus become of *one heart* and of *one mind*, then *peace* would flee the habitations of men, and *confusion* erect her standard and establish an *universal empire*!

REFLECTIONS AT SUNSET.

The sun was fast sinking beneath the western horizon, the curtain of heaven appeared unusually blue, and nothing intervened to hide the splendour of that luminary, upon whose prolific rays, animated nature depends for an existence. Freed from the cares which the labours of the day necessarily imposed upon me, I retired to a rural spot, where, secluded from the observation of man, hid from every eye but the eye of him that never sleeps nor slumbers, I amused myself in calm but pleasing contemplation. I looked around on every side, and saw that through nature's ample range, all was harmony and peace. Who, thought I, spread the flowery curtain of heaven, so delightful to the contemplative mind? Who planted so many worlds in yonder sky, and established their course and said, "thus far shalt thou go, and no farther?" Who directs the alternation of light and darkness? Who causes the change of seasons? Who, in spring, clothes the earth in living green, and paints the lawns in florid dyes? Who, in summer, covers the hills with ripening grain, and fills the valleys with the luxuries of abundance? Who loads the boughs with glowing fruit, and matures for man the golden corn in autumn? Who, in winter, spreads o'er nature's face the livid hue, and covers the earth with milky sheets? Thus meditated I, when I beheld the symmetry of nature's works, and saw their blessedness to man! A silent pause commenced, and vacant thought ensued.

O imagination! where hast thou fled? Return, and answer me the interrogatories which thou hast caused, and leave me not in the midst of doubt:—Without thy cheering aid, solitary is the life of man; one continued scene of impenetrable gloom! My prayer prevailed, and she, in piteous accents, thus addressed my longing ear:—"Thinkest thou that chance could ere set yonder orb in his exalted state, and regulate his course for centuries of years?

Thinkest thou that chance first said to time's massy wheel, begin thy march and travel on at my command? Thinkest thou that chance presides o'er nature's works, and gives to her, her necessary laws? No, there is a being on whom chance depends; who governs all contingencies, and upholds creation with a powerful hand. Give, then, to him the praises due, and let all lesser things no more be named. So reason thou, and happy mayest thou be: trust to the will of him whose voice, duty calls you to obey, and through life's uneven way, even down to the extreme glimmerings of its perishable flame, when the icy hand of time shall wear thy nature out; when death stares thee sternly in the face. Then mayest thou hail terror's king with joy, and greet him with a smile." But the chill dews aroused me from meditation's charm, and bade me seek repose in sleep: it was past sundown, more than an hour, and the twilight admonished me to retire. The eye that could lately discern so clearly, had now become dim, and imagination robbed of nature's aid began to droop, and I, in silence sought my way towards home, musing upon the secret joys which they possess, who enjoy a contemplative mind.

JULY 14, 1823.

B. H.

FOR THE CHRISTIAN TELESCOPE.

LAW RELIGION.

MR. EDITOR,

Sir: The cause of religious freedom and liberty, is gaining ground in this our world, and in this country, in an especial manner, the march of the human mind towards that liberty "which maketh free," is great indeed. Look at the State of Massachusetts now, and at what she was, short of two hundred years ago; nay, *fifty* years since, and behold the difference, as respects religious liberty. Our good sister Connecticut has also broken from her clerical bondage, and in a great measure the inhabitants are walking in that "liberty wherewith Christ maketh free;" though much, very much of unlawful influence is exerted through the *Missionary*, and a host of other Societies, formed and kept up, it is probable, to prevent free inquiry, and hinder the march of the human mind, in religious concerns.

The above reflections obtruded themselves on my mind, on understanding that since the declaration of our religious rights has been published, incorporated with the new framed Constitution, some editors in New-England have affected to sneer at our State, because we make no laws for supporting religion.—We wish to ask such editors one question: Is there a town in New-England of equal wealth and population, where religion is better supported, or where the inhabitants more generally attend publick worship, than in the town of Providence? The answer must be in the negative; and yet it is all perfectly voluntary.

The following lines, written and published in Boston, Mass. during the session of the Convention to form their Constitution, and while they were debating on supporting religion by law, ought to be inscribed in golden letters, on the wall of every legislative hall in the Union.

W.

"My kingdom is not of this world." Ye Counsellors, Rev'rend and wise, May one so humble you advise, On pure religion's cause?

Then from our text, at once you learn,
It leans not on the civil arm,
Nor rests on human laws.

The gospel of God's grace and love,
Flows like a river from above,
In wisdom's current free.
Mark well, no human laws we know
E'er taught the rivers where to flow,
Or how to find the sea.

Religion, like the sun's broad light,
Dispels our darkness and our night,
And gives celestial day.
Can human laws control the sun,
Direct the golden orb to run
Where *legislators* say?

As rain and snow from heaven fall,
A blessing sure to great and small,
So is God's faithful word.
Can *legislation* form one shower,
And through the skies extend its power?
The thought is most absurd.

Like dew, that falls from heaven by night,
Invisible to mortal sight,
Religion comes to man.
When *legislators* make the dew,
And every night can it renew,
They'll help the gospel plan.

As free as air, or wind that blows,
Whose destination no one knows,
Are souls born from above.
Can *legislators* change the wind?
Then may their laws convert the mind,
And fill the soul with love.

To Zion the sweet prophet said,
As manly youth pure virgins wed,
Thy sons shall marry thee.
Must then a man by law be drove
To marry one he cannot love?
Sure this would bondage be.

Those who in Christ salvation find,
Receive him a physician kind,
Their sickness all to heal.
Must then coercive law compel
The sick to find the healing skill
And love of health to feel?

Ye Rev'rend Priests how oft you've said,
That Jesus is the living bread
For men to eat and live.
Must then the force of law control
A fainting, hungry, starving soul
To eat the bread you give.

But if you preach what cost you dear,
And you must have so much a year
For what no man can eat;
Then law religion may be wise,
Supporting priestcraft in disguise;
But oh, the hateful cheat!

B.

and affection, that constant union of interests and of sentiments which constitutes the supreme felicity of the matrimonial state. Besides this, the treatment of married women in general among the ancients was harsh, ungenerous and unjust. They were considered as little better than slaves and beasts of burden, and treated accordingly.

Christianity cut off that grand source of domestic wretchedness, polygamy, and confined the dangerous liberty of divorce to one only cause, the want of fidelity to the marriage bed. It provided no less for the security and comfort of the weaker part, than for the sovereignty of the stronger. It established just so much command on one side, and subjection on the other, as is necessary to prevent those everlasting contests which perfect equality produces. By the gradual prevalence of Christian principles and manners, women were admitted to an equal share in the advantages and blessings of society. Their understandings were consulted in every important concern of life.

In all the ancient republics, the greater part of the inhabitants were slaves. Every private family was, in the times of paganism, a little despotic kingdom. The master was the tyrant, and the servants his wretched subjects, whom he bought and sold, and treated as he did his cattle; and whom he could punish and torture as he pleased, and put to death with or without reason. It is true that the home-born slaves were sometimes treated with great lenity, and even with tenderness and indulgence. But these favourites of fortune bore a very small proportion to that immense multitude who were made to feel the utmost rigour of their condition. In general, these wretched beings were continually exposed to every evil that the most wanton tyranny could inflict. They were compelled frequently to till the ground in chains, or confined in subterraneous dungeons, and strained to labour beyond their strength by the severest treatment. They were obliged to suffer every insult and every injury without resistance and without redress. They had no protection afforded them, could have no justice, no reparation. They were subject to the cruelty, not only of their own masters, but of every one that met them. If their master happened to be found murdered in his house, every slave in the family (which sometimes amounted to thousands) were frequently put to death; even those that were confessedly innocent.

Such was the genius of paganism towards a very large class of the human species. The genius of the gospel was of a different cast. From the very first moment of its appearance, it gave every consolation, every support to those who groaned under this heavy bondage, that was consistent with the peace and welfare of society, and with the avowed principles of the Christian religion. The first teachers of this religion did not, indeed, expressly prohibit slavery, nor did they tell the slaves whom they converted to their faith, that their conversion made them free, and released them from the obedience due to their masters. But it laid down such general rules of conduct, and governing principles of action, for all ranks and conditions of men, as silently and quietly, but effectually corrected the inherent vices of every kind of power, such as should gradually soften and smooth away the asperity of every

species of arbitrary government, whether supreme or subordinate, whether exercised over nations or individuals.

But this was not all that the gospel did for this unfortunate race of men. When the empire became Christian, laws were made for their protection and relief. The influence both of government and of religion was operating in their favor, and gradually prepared the way for the utter extinction of the pagan system of slavery over all Europe. It is true that a milder species of it has been twice revived in some parts of Christendom, but one species of it, the feudal system, has long since yielded, and another, that of the negroes, is beginning rapidly to yield to the benign genius of Christianity. This heavenly system has also promoted the happiness of mankind in all the great and important concerns of civil and social life.

Under pagan Rome, "the laws of the twelve tables were sanguinary and cruel, more especially those respecting insolvent debtors, who, after an imprisonment of sixty days, might be sold for slaves, or be put to death, and their bodies divided among the creditors.

Romulus allowed the murder of infants, and it does not appear that this practice was forbidden by any subsequent law. The Roman state, as well as almost every other in the ancient world, was for many ages drenched in the blood of these innocent victims of a mistaken and inhuman policy.

The cruelty of the Roman law with respect to children did not stop here. It extended its severity even to the adult. It gave the father uncontrolled and unlimited power over his children; it considered them not as persons, but as things; as part of the furniture of the family mansion, which the master of the family might remove, or sell, or destroy, like any other part of the furniture. The father could compel his married daughter to repudiate a husband whom she tenderly loved, and the wife herself, though the mother of a numerous family, was subjected no less than her children to the paternal authority and despotic will of her husband. She might be retained or dismissed at pleasure; and for certain crimes (some of them of a very trivial nature) might be put to death. The liberty of divorce also on the part of the husband was almost unbounded, and in the latter ages of the republic, exercised with the most wanton, insolent, and capricious tyranny.* Such were the laws of the most celebrated ages of antiquity. In Rome, especially in the latter periods of the republic, the courts of justice were one continued scene of open and undisguised iniquity, venality, partiality, and corruption, insomuch that it was hardly possible for a poor man to obtain redress for the most cruel injuries, or for a rich man to be brought to punishment for the most atrocious crimes.

In all these great and important articles of civil policy, the infinite superiority of Christian Europe

* We are informed that Cicero, one of the most enlightened heathens, at the age of sixty-two, divorced his wife Terentia, with whom he had lived thirty years, upon a trivial pretence, and married the young, rich and handsome Publiola; whom he afterwards divorced because she seemed to rejoice at the death of his beloved daughter Tullia, the fruit of his former marriage with Terentia.

The moral revolution in ITALY, occasioned by the introduction of CHRISTIANITY into the ROMAN EMPIRE.
From RAMSAY'S UNIVERSAL HISTORY.

"Though Christianity was the occasion of sundry incidental evils, a moral revolution, greatly for the benefit of mankind, took place in every country where it has been received and regarded. A comparison between the state of pagan and Christian society will illustrate this general observation.

The two great bane of connubial happiness among the ancient pagans, were polygamy and divorce. The first of these prevailed generally throughout the Roman empire. The other was allowed for the most trivial causes, and exercised with the most wanton cruelty. Both evidently tended to destroy that mutual confidence, harmony

and America admits of no question. And this, it may be safely affirmed, is in a great degree owing to the influence of the spirit of Christianity."

Moral & Religious Miscellany.

FOR THE TELESCOPE.

REPENTANCE AND FAITH.

Repent, the faithful herald cries ;
From every idol flee :
Let no inferior object rise,
Nor homage claim from thee.

Turn to the Lord, with heart sincere,
From whom thy steps have stray'd :
And while he lends his gracious ear,
Be supplications made.

Be each unholy thought subdued,
And ev'ry passion still'd ;
Let wisdom's ways be now pursued,
With love each bosom fill'd.

The service of our God demands
The soul's united pow'rs ;
Invites the labour of our hands,
And cheers our toilsome hours.

Faith lends a charm to ev'ry wo,
And quiets all our fears ;
It sheds a light where'er we go,
And dries up all our tears.

It tunes the heart to love and praise,
And bids affliction cease ;
And while our eyes with wonder gaze,
It softly whispers peace.

D.

CONSCIOUS RECTITUDE.

BY CHURCHILL.

Steadfast and true to virtue's sacred laws,
Unmoved by vulgar censure or applause,
Let the world talk ; my friend, that world we know,
Which calls us guilty cannot make us so ;
Unaw'd by numbers, follow nature's plan :
Assert the rights, or quit the name of man.
Consider well, weigh strictly right and wrong,
Resolve not quick, but, once resolv'd, be strong.
In spite of dullness, and in spite of wit,
If to thyself thou canst thyself acquit,
Rather stand up assured with conscious pride,
Alone—than err with millions on thy side.

BENEVOLENCE—AN EXTRACT.

Happy is the man who is free from envy, who wishes and rejoices in his neighbour's prosperity, being contented with his own condition, and delighted at the good fortune of those around him : his sympathetic breast beats in unison with the sufferer, and from his little store he bestows a generous mite to the children of poverty. Enjoyments attend him through the various walks of life, and misfortunes rest lightly on his head—the morsel which he eats is sweet and nourishing, the water which he drinks is cool and refreshing—and the straw which supports his weary limbs, soothes him in soft forgetfulness. When he visits his neighbours in trouble, such benignity appears in his countenance, that the eye of sorrow wears a smile, and the distressed breast ceases to heave a sigh. Like a minister of peace, he is received among them, and his words prove the oil of consolation. Surely, he, above the rest of his fellow mortals, partakes of heaven here below, and a bliss which none but the virtuous ever claim.

[SELECTIONS.]

Daily Proofs of God's Goodness.

Almighty cause ! 'tis thy preserving care
That keeps thy works forever fresh and fair :
Thy watchful Providence o'er all extends ;
Thy works obey their great CREATOR's ends.

Not to acknowledge the hand of Providence, but in extraordinary cases, is to betray our ignorance and weakness. In the ordinary course of nature, things occur daily, which ought to excite our attention and admiration. To give existence to a child is as great a miracle of the power and wisdom of God, as the creation of the first man, formed out of the dust.—Likewise the preservation of our life, if we reflect on the several causes and effects which combine for that purpose, is no more wonderful than the resurrection of the dead. The only difference between them is, that one happens but seldom, whilst we every day witness the other. This is the reason that it does not strike us more sensibly, or raise our admiration as it would otherwise do.

Undoubtedly my own experience ought to convince me fully that a divine Providence watches over the preservation of my days. I am not certain of a single moment of my life ; a thousand unknown and latent causes may hasten the end of it, chill my blood, or stop my breath. Subject to so many evils, so many wants both mental and corporeal, I am thoroughly convinced that, were it not for the tender mercies of God, I should be a wretched creature. The union of my body and soul, their reciprocal and continual action on each other are inconceivable, and depend neither on my will or power. The beating of my pulse, the circulation of the fluids within me goes on without interruption, and without my being able to contribute to it in the smallest degree. Every thing convinces me that my faculties, my state, the duration of my existence, do not depend on my will.—If my breath be not stopped ; if my blood still circulates ; if my limbs have not yet lost their activity ; if the organs of my senses have preserved their play ; if in this instant I have the faculty of thinking and the use of my reason, it is to God alone that I am indebted for it.

But why do I reflect so seldom, and with so little gratitude on the daily ways of Providence ? Ought not the reflections which now offer themselves to have been always imprinted on my heart ? Ought I not, at least, every morning and evening of my life, to meditate on the benefits of my Creator ; to admire and bless him for them ? Divine preserver of my life ! I regard thy providence, and confide in thy mercy ; make me happy in thy favour !

INTERESTING FACTS.

It appears, from the best information which we can obtain on the subject, that some new scheme must be devised for propagating Christianity in India, or the exertions of both Catholics and Protestants will prove ineffectual.

1. "The Rev. Mr. Adams, a Baptist missionary at Calcutta, gives it as his opinion, that the number of native converts, now living and in full communion with one or other of the protestant missionary Societies, does not exceed *three hundred*."

2. "The young Baptist missionaries in Calcutta, not inferior to any in India in abilities and acquirements, or in Christian zeal and exertions, are sincere enough to confess openly that the number of their converts, after the hard labor of *six years*, does not exceed *four* ; and in like manner, the independent missionaries of the city, whose resources are much greater than those of the Baptist, candidly acknowledge, that their missionary exertions for *seven years*, have been productive of only one convert."

3. "Those who have embraced the religion of the missionaries appear to be more influenced "by love of novelty, pressure of poverty, or hopes of gain," than by convictions of the truth of the doctrine they embrace. They are rewarded, it is said, with *five hundred rupees* and a country-born Christian woman for a wife, for professing the Christian religion !"

4. "The Roman Catholicks who reside in India, generally speaking, are ignorant, superstitious, and

immoral : and among the Protestants, concubinage prevails to a considerable extent." Is it possible that such professors and preachers can be useful in the land of idolaters ? and shall the people of this country be permitted to remain ignorant of these interesting and alarming facts ? Did the supporters of these missionary projects know the true state of their cause in India, nothing but blind or wilful infatuation would allow of their continuing their contributions.

Christian Intelligencer.

ERROR AND IGNORANCE.

It is almost as difficult to make a man unlearn his errors, as his knowledge. Mal-information is more hopeless than non-information ; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write ; but error is a scribbled one, on which we must first erase. Ignorance is contented to stand still with her back to the truth ; but error is more presumptuous, and *proceeds* in the *same* direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has further to go, before she arrives at the truth, than ignorance.

 The Editor of the Christian Intelligencer, Portland, is informed, that it is probable a number of copies of the *Hon. Judge Thatcher's Letter on Original Sin*, would sell in this place.

Married,

In this town, on 1st instant, by Rev. Mr. Gano, Mr. Henry Earl, of Worcester, to Miss Lucinda B. Pearce, of Pawtucket.

On the 12th inst. by Rev. Mr. Mudge, Mr. Benedict Brown, Jun. to Miss Hannah Potter Spencer, daughter of Mr. Dexter Spencer, all of this town.

In Pawtucket, Mr. Freeman Knapp, to Miss Lydia Martin, both of Attleborough.

DIED,

In this town, on Friday, 13th inst. Sarah-Ann Bowen, daughter of Capt. James Esdell, 10 months.

On Sunday evening last, Henry Carrique, son of Mr. David Burt, 20 months.

On 14th inst. suddenly, Mr. Ebenezer B. Morse, 40 years.

On 16th inst. Philip Henry, son of Mr. Philip Potter, 6 years.

On 15th inst. Mr. Daniel Anthony, aged 85 years, a worthy member of the Society of Friends.

On Saturday last, George Horace, infant son of Mr. John G. Child.

In Taunton, on 11th inst. Miss Eliza-Ann Presbrey, aged 15 years, daughter of Capt. John Presbrey, Jr.

On Sunday last, John H. son of the late Mr. William Crossman, aged 1 year.

NO. 110½, WESTMINSTER-STREET.

The following Books and Pamphlets may be had by applying as above :

Kneeland's Translation of the New Testament, 1 50

Do. Lectures on Universal Benevolence, 75

Ballou's Treatise on Atonement, 1 00

Letters between Rev. Mr. Buckminster, Rev.

Mr. Walton, and Rev. Mr. Ballou, 25

Hymn Books used at the Universalist Chapel in this town, 75

Scriptural Catechism, 06

Mystery of Revelation Unfolded, in two Discourses, on Rev. xx. 10th and 12th v. 20

Force of Prejudice, 20

Kneeland's Sermon on Psalm ix. 17, with an account of Ancient Copies of the Bible, 20

With a variety of Discourses on various subjects.

Subscriptions received for the Christian Telescope, and also for a History of Boston, now publishing in numbers, by Mr. Abel Bowen.

SAMUEL W. WHEELER.

 All communications for the TELESCOPE must be addressed to the Editor, and *post paid*.